

Interview H0045 : with Taring, Rinchen Drolma [tib. phreng ring, rin chen sgrol ma], (India, 7 July 1982) : Part No. 2 of 8

Mrs. Taring was a famous Tibetan aristocrat married to Taring Dzasa. She discusses going to school in India, the visit of Tsarong Shape to India and Nepal and his demotion when he returned to Lhasa. She also discusses in detail her marriage to Taring and their life afterwards, including her decision not to have a polyandrous marriage with his younger brother.

The next year I stayed with McDonald Sahib in Kalimpong.

Q

You said the Drepung monks came in a mob to Norbulinga. Were you in Lhasa at that time?

A

I was in Lhasa.

Q

How did you know about it?

A

Sawangchemmo was the magji and he was invited. We were staying at Horkhang.

Q

Was it a stable boy who came to invite him?

A

I do not know exactly who sent for him.

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Q

Was he called by the regiment?

A

Maybe it was from Norbulinga. Most probably it was from the Bodyguard Regiment. I do not know which regiment.

Q

Was he called from the Military Headquarters?

A

Probably, I think a depön or a rupön came to call him and he left riding his horse. I didn't understand that because I was young. It was just said that it was about a tax on people that collected 1 trangga from each ear [tib. am tram]. The Tshaja [tib. tsha phyag] and some people were appealing that.

Q

Maybe Sawangchemmo was not to be seen for a few days?

A

We saw him the next day. Maybe everything was settled that day. Then it was time for me to return to my school and my servants got my things ready. It was winter time and on the way back I suffered a lot owing to snowfall. I cried and decided that I will not come for holidays again until I finish my studies. I could not ride the horse while going down the Dzelebla Pass. I fell on my butt. The road was so bad I would slide every now and then. Then I said I will not come for holidays so I was permitted to stay at Kalimpong with McDonald Sahib.

Q

Did McDonald Sahib live in Kalimpong in the winter?

A

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He lived in Kalimpong during the winter. Then he retired as the Trade Agent. The present day Himalayan Hotel in Darjeeling was actually their residence. It was a big place with many rooms. We could live in any room. On the top floor, there were four bedrooms and on the ground floor, there were three bedrooms and a sitting room. They were very kind to me. The children of McDonald were also good to me; they did not fight with me. Kungö Taring was attending St. Paul's school in Darjeeling those days. Kungö used to have his winter holidays in Kalimpong at the Kalimpong Phodrang. Since the Sikkim Queen Rani Sahib was close to McDonald, Kungö used to come over to McDonald's place to play with us. Kungö [Taring] used to ride a white horse when coming to McDonald's place and also for going to the market. Kungö had a Tibetan servant called Tsanglha [tib. tshangs lhag] who was from the Taring Estate.

Mr. Pari, husband of Ani, used to give us private tutoring. We lived very happily then. Sometimes we played and sometimes we went on picnics. In the second year of school, I had many Christian friends. There were no Indians at all. The two daughters of Lengden [tib. legs ldan] Dzasa were also with me. And then the mother of Mr. Lhawangla [tib. lha dbang lags], Rose Wang, was also there. They were all day scholars because they had their home in Darjeeling. On Saturday, Lengden Dzasa would invite me over to his place to have momo and noodles. Nearly every Saturday, I used to visit their place.

Q

Were you going every Saturday?

A

Yes. Although I had been in the school for three years, I was promoted to Class IV. In 1924, Sawangchemmo took leave to go to on pilgrimage.

Q

Was it when he was already the magji shape?

A

Yes, he was. He took leave. Perhaps it was 1923. It was the year when the Panchen Rinpoche fled. I was disturbed a lot then.

Q

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Did you hear about the Panchen Lama's escape?

A

Yes. I heard. Although I was young, I thought maybe he was also murdered like my father. I thought that Tibet was very disturbed and I was worried about my family members. So Sawangchemmo came to India in 1924. Künla was small and hence the Senior Lhajam had kept him behind in Lhasa. Dündüla was with them. He was about six years old. Jigmela who became the husband of Tessla was one year older than Dündüla. They took a photograph together. They did not stay at the palace, but with the Sikkim Prince Kumar Sahib. Kumar Sahib was from the Garling family of Sikkim. They were very well off in those days. Anyway, later Garling was the father of Lhawangla and was married to Rose Wang.

Q

He was supposed to be great in those days. He was one of the first ones to have a car, right?

A

He didn't have a car, but he was the first one to have a motorcycle with a "boat" attached to it. He had two horses. I envied those horses. Sawangchemmo and Achala [my elder sister, Tsarong's wife] were living with Garling family and I was with McDonald Sahib. Sawangchemmo was very suspicious those days. He had expelled many Chinese from Tibet and some of them had come to Kalimpong. He thought that they may try to take revenge so he would not go out at night. Sawangchemmo, being the magji shape, was very well known and even the Britishers held him in high esteem. They made all the arrangements for the pilgrimage and arranged his trip to Kolcutta, From the Tibetan Government there was only Gadrung Lhukhangwa.

Q

Was he the Lhukhangwa who became the sitsab later?

A

Yes. They had come together only up to Kalimpong. Then Sawangchemmo told Lukhangwa to go anywhere for his pilgrimage and to meet him in Phari at a certain time.

Then Dzasa Rai Bahadur accompanied Sawangchemmo. In Kolcutta, they stayed at the Grand Hotel. Sawangchemmo complained of bed bugs in the hotel and its unsuitable location for shopping and so later he took a private residence located on the east side of Kolcutta. Then Sawangchemmo and Achala went on a shopping spree. There were very good shops like Whiteaway Laidlaw Co., etc. in Kolcutta. Brother incarnation (trüku) was with us for a few days. When they went around shopping in big shops the managers of the shops, knowing that they had come from Tibet, showed great interest in them and presented suits for the child - Dündüla. They stayed nearly a month in Kolcutta buying a great many things like beds, chairs, cooking utensils, etc. They were buying presents for the Dalai Lama and bought so many things - but they never bought a single present for me. They were taking me to interpret for them. They also were not giving me any pocket money. Lengden Dzasa was very useful to me because he gave me one rupee and I played with this money at Whiteaway Laidlaw Co. and won five rupees. This money was very useful to me. Achala and Sawangchemmo went to jewelry shops to buy pearls and gold. At Naya Bazaar, I liked a coat very much, but they would not buy it for me.

There were many servants like Tsering Wangdü [tib. tshe ring dbang 'dus], trunyila [tib. drung yig lags] and Chungkyi [tib. chung skyid] with them. So one day I got very bored and slept in a room and told the servants that I am getting bored and my holiday is getting wasted here. Sawangchemmo and Achala are very busy shopping around, so I would like to return to Kalimpong. Then our trunyila who was called Khetsun [tib. mkhas btsun] told me to be more patient and consoled me by saying that we would soon be going on pilgrimage so I should not go back to Kalimpong. I thought what he said could be true so I stayed in Kolcutta without any money in my pocket. They did not give me a single penny and I am very sad even now [about that].

Q

Didn't you ask for money?

A

I didn't make a single request. I could not just make such a request. Neither were they giving me any money nor was I asking for it. At Kolcutta, the British Viceroy, Lord Reading, invited us for a lunch. Sawangchemmo put on a Jangda [tib. lcags mda'] hat and Achala wore her headdress. I was also with them.

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Q

What did you put on?

A

I wore a sleeveless chupa made of serge and a brocade fur cap called Tsering Kyinkhab [tib. tshe ring skyin khab]. Nobody cared about me. Anyway, I landed at the lunch. I have a photograph of that and I will show it to you. The Viceroy was looking magnificent. Rai Bahadur had not yet become Rimshi and depön. He had just the Rai Bahadur dress. Then the guests arrived, one by one, in the huge hall. There were about sixty or seventy. Then a door opened up and an ADC with a helmet and a white uniform appeared, followed by the Lord and the Lady. Then the Lord and the Lady greeted all the guests and shook hands and all the women had to do a courtesy by kneeling down a little bit. When they saw Achala with all her headdress, they said, "Beautiful, beautiful."

Q

Where was your place?

A

There was no particular place. We were all in a circle. The Lord and the Lady went around meeting everyone and talked to each one for a short time.

Q

Did Achala kneel down?

A

No. She just made the traditional Tibetan salute [tib. phyag 'bul]. I think she was told that the Tibetan style of salute would serve the purpose.

Q

What did you do?

A

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I did like the others. I knelt down in respect. Then we went in. In the center of the dining table were the Lord and the Lady. On the right side of Lord Reading was Sawangchemmo with Sir Rai Bahadur interpreting for him. To the side of Lady was Achala. I sat beside her to interpret. The guests were English except for two Indian ladies. Behind each chair was a Sikh in a red uniform. They pulled away the chairs as we prepared to sit down. Then the lunch was served. There were not many varieties of food; only about four or five items. Since I had learned table manners at McDonald's place, I did not have any problems.

Q

What about Achala?

A

She was alright. The Sikkim Political Officer had come to Lhasa so she was used to it.

Q

What about Sawangchemmo?

A

He did not care much. We were the chief guests. After the dinner, the Sikhs pulled away the chairs and the ladies left the hall first. The gentlemen stayed behind for a while. We were accorded such a reception in Kolcutta.

Q

Did you leave after the lunch?

A

Yes, we went back after the lunch. First the Lord and the Lady left the Banquet Hall and then the guests left one by one. This was the first government reception. Then we were invited by the infantry at Fort William and the Navy Regiment at Admiralty. We stayed in Kolcutta about a month and then we went on pilgrimage to places like Bodhgaya, Varanasi and Kushinagar. Achala made prostrations and rituals at these holy places. It seemed Sawangchemmo had not finished the shopping. He went to Mumbai with Rai Bahadur to buy coral, diamonds and pearls. So for a week Achala and myself were at Bodhgaya.

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Achala was reciting prayers most of the time while I spent my day reading books. I was young and hardly knew any prayers to recite.

Q

Was there any talk between Sawangchemmo and Lord Reading?

A

They did not talk politics. Lord Reading had just invited him for lunch. Sawangchemmo then returned from Mumbai. I think he bought lots of things. At Kolcutta, he got a permit for buying 300 mauser pistols which he later sold for three dotse each. After that, how much did they cost? He used to do business. Then we went to Nepal via Raxaul. At that time the Nepalese King was Pema Shamsheer and the Dzasa Rai Bahadur was also there. The British Representative had a Dak Bangalow in Raxaul and there was the Raxaul Commissioner O'Connor also known as Kushok Sahib who came to Tibet during the British expedition. We were all given a warm reception by him - even Ani Chungkyi, who was the caretaker of Dündüla, was invited.

Q

How many servants were with you?

A

Ani Chungkyi, Tsering Wangchuk, Trunyila, and Sir Rai Bahadu were there. Anyway, there were not more than ten in our retinue. We were carried in Palanquins. There was one palanquin for each of us. Before we descended the pass, we received a message that the Nepal King Pema Shamsheer was on a hunting trip so he had invited us all there. They had put up tents and so we spent one night there in the tents. Sawangchemmo was invited to join the King in the hunting camp.

Q

Was Sawangchemmo invited alone?

A

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Sawangchemmo and Sir Rai Bahadur. In Lhasa Sawangchemmo had a Nepalese friend whose name was Lal Bahadur. He was also at the camp and the King said that your friend is here. The King sent his son and a grandson to see him off.

Q

Did they belong to the lineage of the present King of Nepal?

A

They belonged to the Rana Maharaja. Then Sawangchemmo returned and we continued our journey. Being the magji, he received the normal gun salutes, etc. befitting his rank. Then we were received at the Phara palace. I enquired about it later and found out that it had been destroyed by an earthquake. It was a very beautiful palace, a place which you would like to have. The palace was surrounded by water all around.

Q

How did you know that I would have liked the palace? Of course, I am very fond of water.

A

There was a small bridge which enabled us to cross the water. At the end of the bridge was a big gate and a huge sitting room. Then we went up and there were sitting arrangements at a corner. There were also huge elegant beds. The servants had already made the food for us. They were very good to us. They offered us thousands of Nepalese currency. The King was not there, but his son was there.

Q

Did they offer the money to you individually?

A

No, only to the Tsarong household. They also gave him very good walking sticks. On the way, my ears troubled me so when Sawangchemmo and Achala went further to Mahabodhi, I stayed behind. Sawangchemmo sent a doctor for me. Since I had ear trouble, I did not go out anywhere and so I do not know if they were invited for lunch, etc. Our hosts in Kathmandu were very careful. They would not let the people like the

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Nepalese living in Lhasa see him unless we sent one person down. Then we left for Kalimpong.

Q

Were you again taken in a palanquin like at Raxaul?

A

Yes. There were no motor cars.

Q

You talked about an elegant and a big motor car? Was that only at Kathmandu?

A

Yes. It was only in Kathmandu and it was the king's car. When the Dalai Lama's mother visited Kathmandu, he had sent the same car. When Kungö and I went, this was also the car he sent. At this time there was no talk of roads being made. Then we again went back to Sikkim. Colonel Bailey was the Sikkim Political Officer and was a great friend of Sawangchemmo. Then we returned to Tibet. At Norbu Tsokyil [tib. nor bu mtsho dkyil], Sawangchemmo had started [a place for] smelting gold to make gold coins because this place had plenty of firewood. The construction was of good quality.

Q

Where is Norbu Tsokyil?

A

It is in Tromo just above Gautshal. Then we departed from Tromo.

Q

Were you with them?

A

Yes, I was with them all. In the morning of our departure, the weather was good. I asked our servant Thöndrub about the weather and he said, "It is excellent." So I left my leather overcoat with my bedding. I did not like to carry it on my horse. I just had an overcoat. But

as we proceeded further, it started snowing. A little ways from Phari, the people of Phari had put up a tent and had come to welcome us. When we arrived there, I was not able to utter a word because of the excessive cold. Then Sawangchemmo scolded him and said that the child (myself) could die of the cold. Then we arrived at Phari and Gadrung Lukhangwa came to receive us. At Phari, we stayed at Gabshi. Achala and I stayed behind at Phari, while Sawangchemmo paid a visit to Paro, Bhutan. The head of Paro was a friend of his. Paro seemed to be close by because Sawangchemmo returned within a few days. He was given a wonderful send off. The horses were all adorned and a group of dancers led the group and the person who led his horse told him, Precious Jewel! Please don't be absent-minded." [tib. nor bu rin po che /thugs ma gyeng]

At Paro, he was given a very warm welcome and the food was served in the traditional Bhutanese style like rice and meat. Sawangchemmo returned shortly, and then we departed for Gyantse. The representatives from the various dzong came to pay their respect and greet Sawangchemmo. The gadrung would get down from his horse and just pick up the khata scarves and would return them to the representatives. One time I heard he fell off the horse when they arrived at Gyantse. There was a mediocre telephone line between Gyantse and Lhasa and the fresh news at Lhasa was that Gadrung Lhukhangwa fell off his horse. Lhukhangwa was a little annoyed and said, "What news were they sending to Lhasa." There were people like Phu Dramdül [tib. bu dgra 'dul] and Tsongpönla who may have sent this news to Lhasa from Gyantse. At Gyantse there was an English school run by Mr. Ludlow. As we arrived in this area, the students of the school stood in line to greet us. There were about sixty students including Surkhang Lhatob, Derge Kelsang Wangdü [tib. sde dge skal bzang dbang 'dus], etc. Then the Gyantse Trade Representatives also came to greet him. I had a friend that knew a lot of English and I shook hands with the Gyantse Trade representatives. [laughter]

Q

How did the Trade Representatives reciprocate your greeting?

A

They all showed respect and smiled at me and held me in high esteem saying that I was an English school educated person. I shook hands with them and Achala said to me, "You have become very much like the English."

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As we proceeded further, we arrived at Chushü where Tsarong had a small estate called the Kyakha Estate. While we were at this estate, Sawangchemmo received a letter from the Kashag which read, "Our country is at peace these days and so there is no need for a senior and a junior magji. The Junior Magji Drumpa [tib. bhrum pa] Dzasa shall alone serve as the magji and so you may attend Kashag, but there is no need for you to attend the Military Headquarters." [tib. deng sang nga tsho'i rgyal khab dus bde zhod 'jags yin tsang/ dmag spyi che chung gnyis kyi dgos gnad mi 'dug pas/ dmag spyi chung ba bhrum pa dza sag gis gcig lcog gnang rgyu yin na/ sku nyid lha phebs mtshams bka' shag la rgyun phebs gnang rgyu las dmag spyi khang du phebs dgos med]. So that is how Sawangchemmo was removed from the Military Headquarters. Sawangchemmo held this letter in great respect.

Q

Did he say anything?

A

He did not say anything. He knew a little about it. In his absence, several military personnel like Dingja [tib. lding bya], Sambo Depön and Doring Theiji had been suspended from their positions.

Q

Was it all done during his absence?

A

Yes. They were all removed from their offices. Dingja was suspended just for having cut off his hair.

Q

Why did Sawangchemmo go on a pilgrimage?

A

Maybe, he felt like going because he had worked for a long time. People said that during his absence his enemies instigated the Dalai Lama against him. When he was at Lhasa, he always attended the office so nobody got the chance to instigate. Someone

had once told the Dalai lama that Tsarong is becoming very powerful and we don't know what will happen in the future. Some had also suggested the confiscation of Tsarong's property, but such a step was not allowed to be taken. Anyhow, he was suspended from the magji's post. Since this post was deemed to be important, he did not show any signs of unhappiness over it. I cannot recall his unhappiness over it. Anyway, we arrived in Lhasa. He had brought so many gifts for the Dalai Lama. It was like the case of Drashö Jigme [tib, drag shos 'jigs med lags] who had great affection for the Bhutanese King, but others instigated between them and so in the end he lost his own life. His [Tsarong's] enemies instigated with the Dalai Lama, but he didn't lose his life. His respect, love and affection for the Dalai Lama was unquestionable and unflagging. He bought a huge vase from a Chinese shop at Kolcutta for the Dalai lama and also brought several things like different pearls from Mumbai. He knew the likes of the Dalai Lama and brought many things. He made an appointment with the Dalai Lama and presented all the gifts.

Q

Did he usually seek an appointment for an audience with the Dalai Lama?

A

No. He did not have to. Having sought an audience with the Dalai Lama, he went to see the Dalai Lama around 10 O'clock in the morning and spent the whole day with the Dalai Lama, returning home only around 10 p.m. All his retinue were treated with tea and noodles at the Dalai Lama's palace and such a warm reception encouraged the retinue of Tsarong and they all left very happy.

Q

The gadrung was with him, right?

A

The gadrung would not go. If Sawangchemmo was not in the good graces of the Dalai Lama, then his servants would naturally feel sad. But they were rather happy this time. I had come to Tibet with Sawangchemmo and Achala and it was now time for me to return to school, but I was not really willing to go back. The journey to India was terrible. So one day Sawangchemmo told me, "We have lots of business affairs and we need one of our members to handle the English correspondence. Are you be able to handle English

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letters?" I told him that I can handle them all. I was not really keen to return. Firstly, the road was terrible. Secondly, I was worried that in my absence from Lhasa I might one day hear of the sudden death or murder of Sawangchemmo and Achala. So I did not really want to go back to school. Then he told me to learn Buddhist scriptures from Geshe Sherabla, but I refused to go saying that I have to improve my English. Later, he told me to study medicine at the Medical Astrological Institute, since we are from a doctor's lineage. To this, I said that I would not go as I would have to improve my English to handle the English correspondence. So eventually the family business expanded and later he sent three people to China to sell fox and marmot skins. We used to take the money from Achala for buying them. Tsarong Chandzö Ngodrupla [tib. dgnos grub lags] and Dorjela [tib. rdo rje lags] were sent on wool business. As he was not in the military office, he had more time to expand the family business.

Q

Wasn't he a shape then?

A

He was a shape.

Q

Was he going to meet the Dalai Lama as usual?

A

He didn't go to see the Dalai lama as frequently as before. He would just go once in a while. At the time of the Norbulinga festival, he sat in the Kashag's tent like the other shape. Before that, he used to be under the same canopy as the Dalai Lama. Our wool business picked up and they decided not to send me to school. With a view to make me his wife, Sawangchemmo said to me one day, "Dündüla is eventually going to have a wife and then if we get a bridegroom for you, our family would be too large. We can't send you away to any family and so we must all live together in our family." He said further that Pema Drölkar was not going to mind if we lived together and Rinzen Drölkar [older wife] was retiring to become a nun to pursue a religious life. So then I became his wife and Bettyla was born to me. After the birth of Bettyla, I received a letter from Kungö Taring saying congratulations to me on the birth of Bettyla. He enclosed a letter for Jangchula

and said that if my younger sister was unmarried, please hand over the letter to her and I hope to get married to her. I was also requested to talk to Jangchula on his behalf. I showed the letter to Achala and she laughed and took it lightly. Then I told Jangchula that there is a Taring prince who was with me in Darjeeling and he was asking for your hand for marriage. He sent this letter for you. She just smiled and did not say anything. I told Sawangchemmo about this proposal. He pondered over it a while and said that we shall request the Taring prince to come to Tsarong. I am now old and we have many years difference in our ages. As our business is expanding, we need someone residing in Kalimpong and so you both will be at Kalimpong - and this proposal sounds good. He further said that you had been together in the school and asked me if I would accept the proposal. I told him that I met him several times but we knew just each other and that was all. I know him to be a good man. I said that I cannot say anything now but I would seek Achala's advice. I used to seek Acha Rinzinla's advice. I told Acha Rinzinla everything about Prince Taring's letter to me and also to Jangchula and Sawangchemmo's proposal. I even told her that I told Sawangchemmo about my inability to say anything on this matter and so I seek your advice. She thought for some time and said that this arrangement of Sawangchemmo is wonderful. Sawangchemmo is now quite old and there is not much age difference between you and Prince Taring. We will eventually be getting a bride for Dündüla and so there is going to be many family members. She further said that when she was in Gyantse she heard that the Taring family was descendants of the King and will get an allowance from the Sikkim Government if they [Taring] get a son. I am sure it must be very good.

Q

Did you say the Sikkimese King would grant an allowance to Taring when a son was born?

Q

Yes. When a son is born to Taring, the Sikkim King will give them an allowance. So then I told Sawangchemmo what Achala told me and said that it is alright to talk with Taring, but I do not know if he will agree to your proposal. However, I am not in a position to say anything at this time. He asked me, "Who did you talk to?" I told him I spoke to Acha Rinzinla. He asked me again if I had spoken to Pemala. I said I had not, but would do so. Then he said he would talk to Pemala. Anyway, he sent a letter to Taring in which he

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requested them to give their eldest son to Tsarong so that he and me could be together in Kalimpong looking after our business. Then Kungö's father wrote us a letter in which he said that in no way can he give his eldest son, but he would be happy to have the two daughters of Tsarong as the wives of his two sons. He further promised that he would provide every service to Tsarong when necessary. But he could not let his eldest son leave Taring, so he asked for the two daughters of the Tsarong.

Q

Then I went to see Acha Pemala just to find out what she might have to say. I said to her that we received such a letter from Taring and although I am very much keen to go to Taring, but how could I leave behind my daughter, Tsering Yangzom [tib. tshe ring g.yang 'dzoms]. She told me that my alliance with Taring will be very good and not to worry over Tsering Yangzom as she was like her own daughter. Sawangchemmo thought that since Taring was living in a village, he would not have much work to do and so we can both work mostly for Taring [and also for Tsarong]. With this view, he sent back a letter in which he accepted their proposal. Earlier, he asked me what Prince Taring looked like and told me that if you do not like him we can always turn down the proposal. I told Sawangchemmo that I really forgot what kungö looked like. Sawangchemmo, before the finalization of the marriage, invited the two Taring princes to Lhasa to attend the Mönlam festival. They accepted the invitation and came to Lhasa. Of course, kungö and I were writing to each other. I used to write and tell him everything about our discussions regarding our marriage and told him that we may be getting married soon. When kungö was in Lhasa for the Mönlam I sent him a gift of some fruits. Kungö sent me several books which he told me to keep at our place. I thought he may pay us a visit, but he did not. Ragashag Sawangchemmo who was then a gandrön was also there. Kungö's father said that they would hold the engagement request [tib. slong chang] before his departure to Taring Estate and the actual marriage would take place the next year. Kungö's father stayed at Ragashag and one day came over to Tsarong to make the engagement request. That day they all played majong and that day I took an oath not to have any [sexual] relations with Sawangchemmo.

Q

Was he angry? [laughter]

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A

No. I took an oath. You know, I had already been given to Taring so how could I go there if I conceived a baby. It would be a disgrace. He didn't say anything. Later, Anila [sister Jangchula] fell ill and she had to go for treatment at Thönling, an estate of Loseling, so I performed all the marriage ceremonies in our house and met Anila on the way to Gyantse where she was being treated at the British Fort. Bettyla was small those days and it was difficult to leave her behind. But Achala was very kind and loving to her and I was supposed to come back soon. Moreover, Sawangchemmo told me that if I do not feel happy at Taring I can always return to Tsarong as my happiness was of prime importance wherever I may be. Our Aunt Nempön [tib. gnam dpon] was to represent our family at the wedding. On the way, I met Anila and Aunt Nempön at Gyantse. The night before my departure for the Taring Estate, the Gyantse people locked my door and would not allow me to proceed further unless we rewarded them and fulfilled their demands like the corpse carriers [tib. rags rgyab pa] do in Lhasa. When leaving Lhasa, the same thing also happened. The ladies would walk around me to prevent their prosperity from being carried away [tib. g.yang kyer].

Kungö's father wanted to have an elaborate marriage ceremony and refused to have a simple one. At Lhasa, before leaving the Tsarong House, I had to go to the deity's chapel to take her leave. Then I went to the storage house where I had to leave my footprint on a heap of wheat which was later collected and stored for a while. This was done to prevent luck from being taken away from Tsarong. On the door step of the house, an arrow decorated with five stripes of different colored silk ornamented with pearls, turquoise and amber [tib. mda' dar] was placed on me and this arrow was presented by the Taring representative, signifying that I now belonged to their family. Placing this arrow inside the house was considered indecent. Then I departed the Tsarong House and at Kyetsal Luding [tib. skyed tshal klu lding] they put a piece of white felt on me [tib. phying dkar] to avoid missing the deities. They thought it would be hard for me pass the time, so they sent the Chinese Tantaguo with me. They also thought that the food in village may not be good so they sent a cook called Tsering Wangchug and they sent a maidservant for me.

From Gyantse, we proceeded to the Taring Estate. The large trumpets and gyaling [tib. rgya gling] were blown. Representatives from Sikkim had come to attend the wedding. The commander of the British Army and the British Trade Representatives were also present. Achala's health was slightly better than before.

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Then we were received by the mother-in-law who was fully dressed in the traditional costume. Then we went to the roof of the Taring House to hoist flags according to our birth elements to hand us over to the deity [tib. lha 'dogs] of the Taring House saying the names of both me and Anila who have come as a brides and saying that from today on we will become the owners of the household. It was very elaborate marriage. At Lhasa, I just went inside the protector deity's room where a prayer was performed and then took leave of the deity.

Q

Who would say those words?

A

The representatives would say those. Among them from Tsarong's side there was the chandzö, the younger brother of Sawangchemmo and the representative of Taring who was Ragashag Chandzö.

Q

Did they say those things in front of the deity?

A

Yes, when they took leave from Lhasa, we went to the Shri Devi's Chapel [tib. lha mo], made offerings and gave khata and performed the rituals. We didn't need to go to the roof top. Then we had to put my footprint on the wheat and kept it in storage.

Q

Would they keep it for a long time?

Q

I don't think so. I think they would keep it for a few days and they would give a narration in the room about the turquoise. When they left, they would put the ornamental arrow on me under the main gate of Tsarong and give a narration about the arrow.

Q

Did they put the turquoise on your head?

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A

It was put on the middle of the head attached to the ornament called Tsugyu Thagpa [tib. gtsugs gyu thag pa]. The Tibetan ladies' apron was considered as a true symbol of a married lady, but it was not so. It was the turquoise and the most important was the fact that the bride had been invited by the ornamental arrow of the deity and naga. This aspect of the marriage was the more important than the apron. Even during disputes, they would say I am not just an ordinary one, I have been called here by the deity and naga with the ornamental arrow. When the first engagement request was made, the representatives placed the five colored satin ornament at every door.

Q

You mean all the doors - even the main gate?

A

Yes, all the doors starting from the main gate.

Q

Was it called the "5 colored stripes of satin"?

A

No. It was called a "5-colored stripes for doors" [tib. sgo tson sna lnga]. It would be put on the gates, stairs and the door of the hall. It was up one's own choice how elaborate the satin would be.

Q

Did they use full rolls of satin?

A

No, they didn't. They would just cut them into pieces like 2 squares and put the five colors on the blue base.

If you want me to tell you in detail about the marriage and the engagement, I can tell you.

Q

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Please do.

A

In general, regarding the way we take brides, the bridegroom's household would have more power because it was important for them. If the other household had many daughters and had to get them married off, they would prefer to send them to a better-off household. They would ask for divination and check whether their birth years matched or not by astrology [tib. dbyangs 'char]. In case they didn't have any choice but to get married even if the couple's birth years did not match, they could also perform rituals to avert misfortune [tib. gto bcos]. For example, if the husband was one year younger than the wife, it was regarded as a little bit bad. So they would have to build a statue of Vajra Pani [tib. phyag rdor]. After both sides agreed to the marriage, they would send a representative or a friend to ask for their daughter's hand.

Then they would hold the engagement ceremony where mainly they would bring chang and also the most important was that they had to pay the brideprice called nurin [tib. nu rin] ["breast price"] to the mother. In the past, they would just pay about 3-4 dotse, but later it was said that this or that household paid 100-150 dotse. As for the [bride's] share [of property], there wasn't any fixed amount. They wouldn't have a fee like Indians do, but when the share was given well, people would be surprised and say that a very good share was given. Normally, the most important thing was to look at the caste, the lineage and the quality of the girl, and they would strive for some one with a good share. When the engagement was done, they would send representatives like a chandzö or a friend. The family members would not go.

Q

Would they bring chang?

A

They would pay a money substitute for the droso chemar and that stuff to get prepared and the [bride's] household would place 1 bo [tib. 'bo] of wheat and 1 bo of chemar and 3-5-7 containers Trangben [tib. tram ban] of chang. In Lhasa, they would do this. I heard that in Tsang, they would bring a lot of chang and they would bring gifts like they do when people invite the Dalai Lama to the Mönlam. They would put about 10 packages of coins [which contain 50 sang] in each tray carried by 10-15 people. After that, they would offer

the droso chemar and invite them [the groom's representatives] into the hall where the bride's parents would be seated. If it was a girl, they would leave her in another room. As an elaborate gift, they had to give a full set of clothes to the family members. And they would give a money substitute for the meals served on that day, but there wasn't any fixed amount. They would also offer khata to all the kungö. Then they would read the two copies of the nuptial letter [tib. gnyen yig] which had been confirmed before that. The nuptial letter was put on a copper plate which contained wheat. The representatives would ask whether the letter is okay. Then the representatives of the two sides and the guarantors would put their seals on the letter. Then both sides would offer a khata to the guarantors and on that day they would stay there and enjoy themselves.

Q

The main family members would not come to enjoy, right?

A

After the ceremony was over, they invited the late father-in-law and Ragashag Sawangchemmo who was then a gandrön to the party and they came and played majong. On that day, they would serve elaborate meals like tsamba in the morning and noodles in the afternoon and elaborate Chinese food [tib. gsol sgog] in the evening. The substitute of all this food would be paid by the household who is taking the bride. At that time, they would pay something like 20-30 dotse. This household would also give the things to the beggars on that day. On the formal day, when they came to take the bride, they would do the same.

Q

Wouldn't they do three different kinds of receptions?

A

According to astrology, they would have decided on the color of the bride's horse and dress and the auspicious years [tib. lo bzang] of the person who put on the dress and the ornaments for the bride. And the hailstorm controller [tib. la stod pa] would draw great tantric things on the bride's palms. This is like what Indians do. Actually, the person who came to receive the bride would bring all the dresses and the ornaments.

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Q

It was same for the bridegroom, right?

A

Yes, according to our custom, no one would say that the bride didn't have a dowry or a share, but after the bride was given, they would look at the quality of the ornaments that were given and they would claim that they didn't make good ornaments for the bride. During the marriage ceremony, they would also check the auspicious direction [tib. phyogs gtsang] where the seat of the bride faced and avoided the inauspicious directions [tib. bum stong] and there were a lot of rituals to be performed.

When the bride reached there, they would do the same procedures and in addition the people who brought the bride would put the five colored pieces of satin on the gate, the stairs and the door of the hall. As for the raised dismounting stand [tib. 'bab stegs] where the bride dismounts her horse, the household would pile up loads of barley, leather boxes of tea leaves and loads of butter, etc. This was the income for the people who brought the bride and the people would look at how elaborate the raised stand was. The representative who brought the bride would say auspicious words at the main gate, and when the bride dismounted her horse, the prayer flags [tib. dar bshad] were hoisted on the roof.

When two of us sisters were given to Taring, according to the wishes of both sides and particularly the wishes of the father of Taring, the marriage was done very elaborately. At that time, I departed from Lhasa and as I mentioned above, my younger sister Jangchula was in Gyantse because she had gotten ill before that. When he left Gyantse, there was one representative and 5 servants and the muleteers and the person with auspicious years according to the astrology. There was also a mare with a colt or one that was pregnant with a colt, according to the astrological calculations. When I went as a bride, probably it was a mare who was pregnant with a colt. The saddles were all gilded [tib. gser sga]. The people who came to take me were sent from Gyantse, but they stopped at the Ragashag House in Lhasa because lady Ragashag was the oldest daughter of Taring. When they came to receive me, they brought a tantric practitioner [tib. sngags 'chang] carrying a thanka of Sipaho. The most important thing was the marriage dance and song called Shechen [tib. gzhas chen]. After they confirmed my marriage with Taring, the late Sawangchemmo was someone who would do things well organized. According to the English system, they would set up a committee, so he appointed people to be in

charge of the marriage [tib. chang sa'i do dam] and the servants who had been scattered to long distances. There were five servants wearing the red Mongolian hat, sogsha [tib. sog zhwa], and then there were representative and the muleteers, the servants and the maid servants who were being given as a share. After all of these were prepared, the servants were taught the shechen [ritual poem/song]. Most of the servants were old Kashag servants and they were selected to learn the shechen. The representative was the chandzö who was Sawangchemmo's brother from the same parents.

In the past, Tsarong's servants would dance and sing the shechen every year on the 1st day of the New Year, so they already knew it, but they were taught and practiced a lot saying they should do it well. All the 5 servants bringing the bride wore satin chuba and also a satin vest [ch. gua zi]. Sawangchemmo said, "Since Taring is the lineage of the Sikkim Kings, we should not have the marriage ceremony done in a simple way which might give a bad reputation for the Taring father. So we should do it in an elaborate way."

At that time, we informed Taring that we have arranged the above mentioned people for bringing the bride and told them to send the same from their side. It was decided that Tsarong will make the accommodation arrangements for things like food and fodder up to the area within the Gampala Pass and then from Nangkartse [tib. snang dkar rtse] onwards, Taring would arrange the accommodations, food and fodder. After I left Lhasa, I went up to Kyetsal Luding wearing the bridal dress and the ornaments and there was a tent pitched by Ragashag. We stopped there and then I took off the ornaments and we didn't need the hailstorm controller. The servants also took off the sogsha hat and wore simple traveling clothes and hats and garments [ch. gua zi]. They told me that I had to wear simple ornaments from there. I told them, "Please don't say that. Are you going to wear the sogsha and travel? Why are you making me suffer in this hot sunshine wearing simple ornaments. I can't do that."

Every day we sent a person ahead to make preparation in the place where we were going to stay overnight. So the female heads of the lodging inns came to receive me wearing the ceremonial dress called Tengtseg [tib. steng rtseg] while also bringing droso chemar and some containers of chang. When we left, the lodging inn also did the ritual "bring back the fortune" [tib. gyang 'gug]. They were suspicious, saying that since you are a person with great merit, you will take away our merit. After we arrived at Gyantse Lholing, we stayed for 3 days. Then my sister Anila [Jangchula] joined me and we went to the Taring Estate wearing all the dresses and the ornaments.

The marriage was delayed for a year because they had been building a new house. When we reached there, we held a ceremony in front of my paternal aunt. Then we went down the line of servants on horseback where the receiving group went ahead and the ones who brought the bride went behind. On the way, the villagers made fires and stopped us on the way saying we are not letting the bride go. They were like the corpse carriers in Lhasa. Both sides gave them money and khata until they were satisfied. We rode horses, bending our heads down so we didn't know where we had reached. Probably when we were about to approach Taring, they blew the large horn [tib. dung chen] and the gyaling horn. The large horn in Tsang was exceptionally loud, unlike the large horn in Lhasa. [laughter]. Then I thought that we were about to approach and they might do the 1st and the 2nd reception.

Q

When you were wearing the bridal dress, you couldn't see anything, right?

Q

Yes. They would make me bend my head so I couldn't see anything. From the Taring side, they had also made preparations like we had done in Lhasa. They called about 20-30 woman singers from Dobtra [tib. rdo bkra]. When we approached near to the Taring house, the men and women sang welcoming songs at the 1st and the 2nd receptions and they were also blowing the large horn and the gyaling. This was different than the way people in Ü would receive a bride. They had put satin cushions on the dismounting stand which was made from loads of butter, rice and barley. This was done very elaborately, to show the magnificence of sensual objects [tib. 'dod yon]. According to the custom, the mother-in-law would receive the bride. In Tsang, the mother-in-law would hold a pail of milk in her right hand and the keys in her left hand and the bride would hold the key and she would invite her in. In Ü, the mother-in-law would also receive the bride on the top of the stairs. Since they had to receive 2 brides and me, the elder one was received by the Taring mother. So they needed a person to receive the younger bride. So there was the mother of the late Rishing [tib. ri zhing] kungö who was a very close to Taring although they were actually quite distantly related, probably 3-4 generations distant. So she received the late Jangchugla. Then we went to the hall and all of the kungö and the sons were seated in line. And the two sons and the two brides were seated in a line.

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Q

You mean facing each other?

A

No, in line. In front of us, they danced and sang the shechen.

Q

Did they sing by turns?

A

They sang together. Since we dismounted our horses, until we reached the hall, the sound of the songs did not stop and ended with the shechen after we all sat in line. Then the representative would deliver the greeting khata [tib. 'tshams 'dri mjal dar] from the Tsarong family to the Taring family and they served the tea and droma dresil.

Q

Right after that, we had to go to the roof to hand over the deities to us. They had pitched a tent on the roof. The prayer flags were hoisted in accordance with the elements of the 2 bride/groom. This prayer flags were made from silk printed with prayers and they were brought with us.

Q

What prayers did you print on it?

A

Probably it was Gyentsen Tsemo [tib. rgyal mtshan rtse mo]. I am not sure about this. They would have printed a more holy prayer. Since I was born in the Earth-Bird [tib. sa bya] Year, the flags were yellow and my sister was born in the Water-Hog [tib. chu phag] Year, so the flags were blue. When they handed us over to the deities, they would say auspicious words for the flags as follows "For the brides of the Jigme Sumtsen Wangpo [tib. 'jigs med sum rtsen dbang po] the older prince of the Sikkim Dharma King Tsodra Namgyal [tib. gtso drag mthub stobs rnam rgyal] and Chimey Dorje [tib. 'chi med rdo rje] the younger prince, we have received Rindzin Drölmala the elder daughter and Jangchug

Drölma, the younger daughter of Tsarong Wangchug Gyalpo and the mother Yangjan Drolma [ti. dbyangs can sgrol ma]. They were taken according to the divination done by the lamas and deities. Now the marriage ceremony is completed and we have handed them over to the deities. So from today on, the two of them have become the owner of the Taring Household from the prayer flags to the threshold. We have reported this to all the protection deities. So please keep it in your mind." [tib. 'bras mo ljongs kyi chos rgyal gtso drag nram rgyal gyi rgyal sras sku bgres pa 'jigs med sum rtSEN dbang po dang sras chung ba 'chi med rdo rje gnyis kyi thugs mdun du lha sa sger tsha rong pa'i dbang phyug rgyal po dang yum dbyangs can sgrol ma gnyis kyi sras mo sku bdres pa rigs 'dzin sgrol ma dang byang 'chub sgrol ma gnyis phreng ring sras nram pa gnyis kyi thugs mdun du lha dang bla ma'i gsung brtag tshang ma dang bstun byas da lam mdzad sgo yongs su grub pa yin pas/ da lam lha 'dogs zhus pa yin na de ring nas bzung gzim shag phreng ring gi thog kha'i dar lcog nas gsham gyi them pa yan chad khong gnyis gzim shag 'di'i bdag mor gyur pa yin/ lha klu gzhi bdag tshang ma dang srung ma 'khor bcas tshang ma'i snyan la sgron pa yin pas de don dgongs par 'jags pa gnang]

After this, they blew the large horn and the gyaling and they yelled, "May the gods be victorious." [tib. lha rgyal 'then]. Then we came down and I was brought to the room where the older son was. Anila was brought to where the younger son was and we relaxed for a while.

Q

At that time were you still dressed in the bridal dress?

A

The dress was taken off after the handing over to the deities. After that we put on simple clothes. The house was very big like the Ragashag House. There were 20-30 women and ten some men dancing and singing the shechen during the whole day. When I came in, we didn't see them, but I saw that the people from Sikkim had brought about 4 people called Atali holding guns and they were standing on guard. Tsamba was served in the morning.

Q

You might have been brought there very early, right?

A

When we left, the daylight had not started. It took some time on the way because we came while they were dancing and singing. Probably it was sunshine when we arrived at Taring. Probably, it was 10 a.m. when he had the tsamba. Then the marriage party took place for two weeks. These parties were given by the bigger households who would give the party for the whole day and they would pay all the money for the party. During these parties, they would let people offer khata scarves and they would present gifts to all the family members. The people who gave the party had to give gifts to the people who brought and received the bride and they had to offer khata scarves and satin for making chuba and silk for making shirts to the representatives and khata and money packages of 15-20 sang to the servants. In the meanwhile, they would play majong. At that time, parties were given by the Gabshi [tib. dga' bzhi], Phala and Trogao [tib. khro dga' bo] families. Mostly, they displayed about 20 pails of chang before the gifts were delivered. It was really laughable. At the same time, Taring also gave parties to the friends and invited the British Military officers, doctors and the Indian Babu from Janglo [tib. lchang lo]. From Sikkim, Yarpa Jigdra [tib. yar pa 'jigs grags lags] had come and two younger yarpas wearing Odali caps also stayed for about 2 weeks. Then the people from Tsarong had to return. At that time, Anila cried a lot. This must have been a bad omen that she wouldn't live long. I didn't feel like crying and the late Taring father also had a bad dream where one of the poles [tib. mdung dar] for hanging the auspicious banner, Tashi Taring [tib. bkra shis khra sgig], fell down. This was the sign that Anila would die. Then all the people who came to bring us returned and two of my servants stayed there.

Q

Anila also had a servant, right?

A

Yes. She had a maid servant and the two of us had one servant. Sawangchemmo also sent the Chinese called Tantago to amuse us, but he didn't have anything to amuse except saying "Ah Ah." On the way, he felt very cold and told us to give him some liquor. Sawangchemmo said that I like liquor and I had a bottle of green liquor and one bottle of Ginger Wine. The green liquor was good for stomach aches and I gave him some Ginger Wine. The Chinese was supposed to be sent to help arranging the Chinese dishes, but he was not much help. We called cooks from Shigatse. When all of them returned, Taring gave abundant departure gifts to them and I did some rituals from the roof to bring back

the fortune when they left. That's how I came to Taring. After that, some of the better servants who had been serving during the marriage also returned and the representative of Sikkim and the mother of the Rishing also returned. So I had to remain there feeling kind of empty. My late father-in-law was a very nice person and Anila and I were always laughing. All people took great care of us. Kungö [Mr Taring] had a servant called Tashi who would wear a chuba made from yellowish serge. He would bring tea and biscuits in the morning. At that time, Kungö gave me a perfume called Compia with the lady brand which was made in England and France. So later when I smelled this scent, I would remember the marriage.

The place was in the countryside, but at that time, Tsarong Sawangchemmo told me to take the things that I would translate. The most important of these were the bank documents. At that time, Sawangchemmo had made a fixed deposit of about Rs 10 lakhs in the bank and these had to be renewed. Sawangchemmo said that it was useless to deposit the money in the bank. It would be better to take it out and do trading because we have many children. That's how the Tsarong family started to do trading.

Q

At that time, Rs 10 lakhs was a great amount, right?

A

Yes. All the fixed deposits were made into a list. These were deposited in the Indian Bank, the Hongkong Bank and the Imperial Bank which was the State Bank in Kolcutta. There was also a big Japanese bank called Yokohama in Kolcutta. I was told to ask Kungö about the translations and we translated the English letters in Tibetan and send them to Lhasa by post and through servants. Since nobody knew English in Tsarong, all the letters were sent to me and then I sent them back. As for the answers, Sawangchemmo would write in Tibetan on a sheet of lion brand paper and I translated them into English. I stayed like this for 1-2 years. At that time, Sawangchemmo told me, "It is best if you feel happy there. But in case you don't feel happy, you can tell the Mesong Estate and just come back."

My sister Anila's health was not that good, so she and her husband, the younger son, were very friendly and they spend their time being amused. Although Kungö and I were also very friendly and he would stay in the summer cottage, he would go for hunting every day after lunch.

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Q

He might have enjoyed it, right?

Q

Probably, but I didn't like it and my maidservant Drölma would also say, "The younger son behaves very well, but the elder son always goes hunting. What is the use of doing this and going out from this happy house." He had 2 very good dogs called Shila and Shiva and he would go to hunt with the dogs. I would tell Kungö not to hunt. The female dog died first from sickness, so I read the sangjö [tib. bzang spyod] prayer for her. Kungö also did a prayer and served a tea offering to the protector deity. After that, he did less hunting and I also told him not to hunt. Once he killed a female swan and the male flew around many times so I told him, "It is not good to hunt like this." Then he said that he will stop hunting and he offered his double barreled gun to his father. Since then he said he will not hunt. We also used to go to Janglo to visit the English Sahibs and they would call us Jigme and Mary and they were very fond of me. I would stay for couple of days and play with the sahibs in the evening. If I didn't return in 4 days, my father-in-law would write me a letter telling me not to stay there and come back.

Q

After that, Kungö and I asked for leave and went to Kolcutta. At that time, Anila was sick and she got worse and then she had to be hospitalized in Janglo so we rented a house in the Dak Bungalow. Probably at that time, the medicine was not that good and we couldn't take her to India. We never thought that she would die because she was young then. When the two of us departed for Kolcutta, our mules would not go at all. Probably it was a bad omen. Anyway, we left for Kolcutta and Kungö bought a camera and the things we needed like gifts and also things to be sold in Lhasa. We also asked for permits from the Sikkim Political Officer for buying guns. How could he give us a permit for buying 300 guns like he did for Sawangchemmo? But probably he gave a permit for about 10-15. We went to Kalimpong and the Ranisahib arranged our accommodations in the old Kuti and we were treated very well. During that time, we received a telegram saying the Anila had died and I was very much worried. Kungö consoled me saying that he will quit smoking and he did quit for awhile, but later started to smoke again. When he arrived at Gyantse, Anila had passed away. It was the time for the Mönlam in Lhasa, so we went to Lhasa because we

had to sell the things like the guns. In Lhasa, we stayed in Tsarong and also served them a little bit. At that time, Künla also was grown up and I told Sawangchemmo that it would be good to send them to school and Kungö and I taught them the first letters of the English alphabet. I stayed about a year in Lhasa and then went back. At that time, the children of Taring and the wife of Numa didn't know Tibetan well and the 3-4 boy servants also didn't know Tibetan. Altogether, there were 6-7 of them. So I set up a school and taught them Tibetan and also translated the letters for Tsarong.

Q

Did you teach them both Tibetan and English?

A

I taught them Tibetan. They didn't tell me to teach English and I didn't teach them. The nun was the oldest, but she could only read scriptures not the other Tibetan writing styles. The older ones were interested in learning Tibetan, but the younger didn't learn much. My in-laws treated me very nicely and when I tried to spin wool, they told me not to do it. At that time, the late Kyibu sister, the mother of Thöndrubla, was also there. She was pretty and 25 years old, but didn't find a suitable household to go as a bride and she was still there. She used to call the younger Taring son "Buchungla" and call the older son Kungö. The Taring servants used to call the Taring sons according the Sikkimese way as the older lord [tib. dpon po sku bgres] and the younger lord [tib. dpon po sku gzhon]. Kungö would plant vegetables in the garden and he also built a pig pen. The younger son, after his wife died, would go and look after the people doing farming. At that time, most important thing was that Kungö and I would play the Tibetan Dramnyen and every evening we would play the dramnyen and the children would dance. Although my in-laws and the children were very nice, I was short-tempered. There wasn't any basis for getting angry because all the people stayed laughing and having fun. From the beginning, I had heard that when a bride would go to another household, they would not get along well with their in-laws, so I made a decision not to do that. So all of us got along very well. After that, my in-laws called the Depa Nyishapa [tib. sde pa nyi zhabs pa] from Gyantse and told him to talk to me about Anila passing away. So in order not have to take two brides, [he said] please stay together with the younger son. Nyishaba told me, "In the past, they have taken two brides for two sons, but now Anila has passed away so if we take another bride from outside, there will be too many people. So it would be best if you three live together." I said, "I can't accept

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this because I had come into this kind of situation in Tsarong also. I found out the faults of staying together with many people. I had this experience. So my only thought was to get married once [to one person]. I can't get along well with many people. It seems to me that it is not good for the household also. My sister passed away, but Delerabten still has good daughters and sister Horkahng also has daughters. I think if you would take Dekyongla [tib. de skyong lags], the elder daughter of Delerabten, there would not be any difference than with Anila. I think it would be good to do that.